

~~You see,~~ The senses are the perceiving instruments of the phenomenal nature. The mind by which ~~they~~ <sup>that nature, reduces the</sup> operate is that which explains ~~them and reduces the~~ objects perceived to essence.

Here, you go back to the distinction you seemingly did away with on p. 2 but which seemed to be implicitly present in p. 1. That is, the rôle of the senses, you say here, is to perceive nature and to report to the mind what is perceived. From here the mind takes over; relating, <sup>distinguishing,</sup> explaining, categorizing, and concluding.



(4)

The senses which are at the periphery of mind, are part of its projection of nerve structure through which thought variations operate.) Mind itself is neither active or passive, so that

By virtue of the mind, thought and the senses which are a form of thought energy exist.

Superficial change can take place without basic change.

The senses which are at the periphery of mind are part of its projection of nerve structure through which thought variations operate. (The thought-variations operate through the senses, mind (relative mind), or "its projection of nerve structure." (that is the whole of mind, senses, and nerve structure). (Then, what are these thought-variations variations?)

Mind itself is neither active or inactive, active or passive; conscious or unconscious. (At so, what is it, you have <sup>only</sup> said what it is not.) And it is by virtue of the mind (do you mean here absolute mind) the thought (which, I take it, is the functioning of relative mind) and the senses which are a form of thought energy exist.

Superficial change can take place without basic change; (the senses can inform the relative mind and the relative mind will experience alteration of its thoughts. But what goes on cheerlessly, through its deterministic change, is mind).



as localized in the tactile corpuscles  
The nerve construct of the skin gives a sensation which we  
call touch or feeling, and the nerve construct of the eye gives  
a sensation which we call seeing. One gives form to a contact  
by the sense of touch, the other by the sense of sight. Hearing,  
feeling, seeing - what are they primarily? They are to make  
perception <sup>and response</sup> more immediate. They permit <sup>one's</sup> your behavior to be more  
adequate in connection with the thing perceived. They facilitate  
insight into its nature, into <sup>one's</sup> your immediate behavior towards  
<sup>why</sup> it and it facilitates reasoning about it, not only as it  
bears upon <sup>one's</sup> your immediate convenience or inconvenience, but  
as it ~~enables understanding~~ which ~~constructs~~ <sup>enables</sup> sensible  
experience ~~new experience~~ Experience of what?



It is our sense perception which produces the appearance, the form, the sense of ~~their~~ duration, <sup>spatial localization</sup> ~~their~~ color, <sup>when</sup> and attributes of things in their processes of modification. The world was thought to be flat by our ancestors, because the land, <sup>through</sup> with ~~its~~ unevennesses of mountain, <sup>and valley</sup> and hill, <sup>to the senses,</sup> was, seemingly situated on a flat plain. But through the experiences gained by circumnavigating the globe, <sup>in conjunction with</sup> through mathematical calculation - <sup>we were,</sup> it forced us to alter the constructions of our sense perception as to the shape of the earth.

But this conception of a round earth is just another step in trying to fathom the meaning of sense-appearances. The roundness of the earth was not, <sup>(due to the limitations of the eye)</sup> a sense-perception but an interpretation of sense-perception (although, <sup>now</sup> with stratospheric observation our planet very definitely appears <sup>to the eye</sup> to be spherical). But what appears to be round is to physical and mathematical analysis shapeless.



That is the meaning of attributes? They are <sup>interpretations</sup> (creations) of

the sense-mind viewing, touching, hearing radiations of <sup>an</sup> energy <sup>which is</sup> psychic in nature. What we call a thing is <sup>then</sup> the combined complex <sup>an unknown possibly simply in nature but certainly so as we perceive it, which</sup> radiation emanating from the center or essential substance or ultimate mind. A thing or combined radiation, could it be seen without sense and as it really is in itself or as essence, could not at all be seen nor could it be because as essence it is no longer a thing though as a thing it has essence. (What it really is as thing is state of essence, seen and seeing according to the states of perception.) (because it also is embryo sense which is both its responsiveness and existence.)

A thing, as it essentially and ultimately is, is no longer a thing but essence. It is only the relative perception of essence which produces a thing. True enough, the thing is not illusion because as thing it has reality of purpose.

They are creations of the sense-mind viewing, touching, hearing radiations of an energy which is psychic in nature. What we call a thing is the combined, complex radiation emanating from the center or essential energy or ultimate mind. A thing or combined radiation could it be seen

But while they are interpretations, they are also creations insofar as they are not in emanating energy - what that energy connects, which cannot say - but in what the sense-mind, the perceiving - interpreting mind - begins, makes of the emanations... and what it makes of pure emanations are attributes.



The mud is procreative potentiality in the lake, pond, or any body of water. When through agitation the mud is stirred up, the clarity of the water appears to be obscured. In reality it is never obscured because the mud never mixes with the water or the water with the mud, but nevertheless the water appears to be obscured to the cognition. In reality, it is as clear as it ever was. The molecules of water remain uncontaminated by the mud particles.

It never mixes. It always remains the same. But the manifestation of the mud <sup>suspension</sup> flocculations gives the appearance of obscureness.

There is an unequal dispersion forming uneven areas of turbidity and these uneven areas, interacting with each other, form uneven patterns and shapes which are not static creations. and again bring complexity after complexity into existence.

What is really combining and going apart? The whole process of differentiation is not really a disturbance of the water but the action of potentiality stirred up on its way to ). The action of the potentiality in its processes of becoming de-conditioned and inactive. (but inactive is not quite the correct term since it does not mean death to essence but to the potentiality of essence becoming manifest.)



Potentiality grows into phenomona,into finite creations, and like the seed growing into the flower,the flower, the fruit, and when the fruit is gone, the seed is left with potentiality of growth in it, so phenomena which exists by virtue of potentiality in absoluteness returns to absoluteness.



Here and there in the spawning darkness of the mud, substance evolves from the inorganic into dull embryonic consciousness, muzzling in the mud, exploring the dark (and light-flecked recesses of its world, and kindling in its consciousness ever greater light in the drive to be free of the impediments of clouded seeing.

At first it cannot distinguish between darkness and gleam, but as it pierces the restricting fogs of its world, it catches glimpses of an unfolding universe to which its consciousness unfolds; this coruscation is seen as shape of leaf, that of water, as earth, planet, star, sun, and space.

The turbid formations of the unnescient mud become things, existents existents, episodes, meaning to the searching eexistence of the nescent animate. for which the clear and unperturbed lies still beyond. But its mind must go to meet it, its awareness rise to see beyond the temporal enchantments of nescent existence, beyond itself to its Self through deep communion with itself.



The attributes we endow existents with are premised upon  
mentation  
the observational qualities of the thinking involved in a  
particular species ; each phylum of animate life having a  
general sensibility and, in that phylum or category, differ-  
entiated powers of insight into that general sensibility or  
mode (grade) of perception.

Thus, sight of a leaf, as well of the universe, has its  
apparent reality according to the immediate peceptive devel-  
opment whose growth and dettriation is controlled by